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THE
UNREASONABLENESS
OF
REBELLION.
IN A
SERMON

Preached at St. *Peters*, EXON.

On the 26th of *July*, 1685.

Being the day Appointed for Thanksgiving for
His Majesties Victory over the REBELS.

By *Tho. Long* one of the Prebendaries.

I SAM. 15. 23.

*Rebellion is as the sin of Witchcraft, and Stubbornness is as
Iniquity and Idolatry.*

L O N D O N :

Printed by *J. C. and Freeman Collins*, and are
to be Sold by *Randal Taylor* near
Stationers-Hall. 1685.



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THE
UNREASONABLENESS
OF
REBELLION
IN A
SERMON

Preached at St. Pauls, LONDON

On the 20th of July, 1685.

Being the day Appointed for Thanksgiving for
His Majesty's Victory over the REBELS.

By The Lord one of the Prebendaries.

1685. JULY 22.

Rebellion is a heinous Sin, and therefore it is
Punish'd with Death.

LONDON:

Printed by J. C. and E. Smith, Stationers, and are
to be sold by Richard Taylor, near
Stations-Hall, 1685.

PSAL. 2. v. 1.

Why do the heathen rage , and the people imagine a vain thing ?

WHen God created a new and unheard-of Destruction, causing the Earth to open her mouth and swallow up Corah and his confederates , and all that pertained to them, for their murmuring against Moses and Aaron ; whoever had any sense of the displeasure of God , any care of self-preservation , would have concluded that the sin of *Murmuring* and *Rebellion* against Superiours had been buried with them , beyond any possibility of a Resurrection : Yet, Numb. 16. 41. on the next morning the soft Murmurs of Corah were improved to loud Outcries and Accusations against Moses and Aaron : Not a few Malecontents, but all the Congregation of the Children of Israel charged them with that righteous Judgement of God, as if it had been an act of cruelty in them : *Ye have killed the people of the Lord*. So like is Rebellion to the sin of Witchcraft, that when that Legion of evil Spirits hath taken possession, neither the meekness of Moses, nor the Miracles of God can cast it out : Moses could still the raging of the Sea, but could not assuage the madness of the people.

When we of this Nation had suffered Twenty years together under the Trouble, Rebuke, and Blasphemy of a most unnatural Rebellion, which turned our Rivers into Blood, and our Fields into Aceldama's, and covered the

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whole

A Thanksgiving-Sermon,

whole *Land* with *Confusion* and *Atheism*, from which we are not purged to this day; that the *Childrens teeth should be set on edge*, and long for those *sowre Grapes* on which *their Fathers surfeited and died*; that we should do this, not in a *Wilderness*, but in *Canaan*, a *Land that flows with milk and honey*, to which God, notwithstanding all our *Murmurings* and *Provocations*, hath brought us with a *mighty Arm*, is a sin like that of *Lucifer* and the *fallen Angels*, (and deserves the like punishment) who not being satisfied with the joys of Heaven, and the *presence of God*, at whose right hand they might have enjoyed pleasures forevermore, are now for their pride cast down to Hell, and reserved in chains of darkness to the judgement of the great day.

What shall we say to these things? or what hopes have the *best of men*, to effect that by a *sober Discourse* or *wise Laws*, which so many *Miracles of Mercy* and *Judgement*, such severe *Sanctions of divine and humane Laws*, such experiences of the dire consequences of *Rebellion* in all Ages, have not been able to do! As long as there are *men* in the world, there will be *Lusts*; and as long as there are *Lusts*, there will be *Wars*: *Jam. 4. 1.* From whence come wars and fightings among you? come they not hence, even from the lusts that war in your members? Rulers and Judges are Heirs of restraint; and the *Lusts* of men will not be restrained; men of *Belial* will endure no *Yoke*, no not that of Christ himself, how *ease* and *beneficial* soever it be. The *Theocracy* or *Government of God himself*, by *Samuel*, was despised; They have not rejected thee, but they have rejected me that I should not reign over them, *1 Sam. 8. 7.* And that of *David* the man after *Gods own heart*, who fed them according to the integrity of his heart, and guided them by the skilfulness of his hands, *Psal. 78. 72.* was conspired against with so much rage as makes God himself

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to wonder at their contumacy: *Why do the heathen rage, and the people imagine a vain thing?*

This Psalm is partly *historical*, and so it concerns *David*; partly *prophetical*, and so it concerns *Christ*. And it contains *divers things*, some common to both, some proper to each: This of the Text is common, and hath reference in the *History* to *David*, in the *Mystery* to *Christ*; as *St. Peter* applies it, *Acts* 4. 25. *God* that *God* having said by the mouth of his servant *David*, *Why did the heathen rage, and the people imagine vain things?* Of a truth (saith *Peter*) against thy holy child *Jesus*, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles* and people of *Israel* were gathered together. And *God* hath so joyned these two, *God* and his Anointed together, that no man can put them asunder without a Curse: There is no Rebellion against *Gods Anointed*, but it is such against *God himself*; which causeth the greater admiration, and deservedly denominates them *Heathen* that do it, be they *Jews* or *Gentiles*.

Why do the heathen rage? The Text prompts me to expose the unreasonableness of Rebellion, for which they make themselves wiser than *God* that adventure to give a warranable cause: I shall discourse of it upon this Proposition. That Rebellion against a lawful Power is the unreasonable and distracted rage and false imagination of heathenish people against the Lord and against his Anointed. Which will appear in these three Oppositions in the Text.

First, The persons that are confronted, the *Heathen* and the *People* on one side, and the *Lord* and his Anointed on the other; *Christum Dominum* & *Christum Dominum*.

Secondly, Their *Rage* and false *Imaginations* against

A Thanksgiving-Sermon,

Gods established Ordinance and immutable Decree, than which the *Ordinances of Heaven*, the *Sun* and *Moon* that are appointed to *rule the day and night*, shall sooner decay, *Psal. 72. 5. They shall fear thee as long as the sun and moon endure, throughout all generations*: And *Psal. 89. 35. 36. Once have I sworn by my holiness that I will not lie unto David; His seed shall endure for ever, and his throne as the sun before me.* What is thus spoken to *David* in particular, is true of *Kings* and *Governours* in general: And as it was said of the *preaching* of *St. Chrysostome*, Better it is the *Sun* should not shine, than that the *Ordinance of Government* should fail.

Thirdly, From the *different success* of their *heathenish imaginations*, which should be brought to nought, and of *Gods Decree*, which they endeavouring to shake was made more firm: *Tet have I set my King upon my holy hill of Sion*: though not onely the *Heathen rage*, and the people imagine a vain thing, but the *Kings of the earth stand up*, and the *Rulers take counsel together*; yet with a *non obstante* Gods Counsel shall stand, and *Government* is *Gods Ordinance*, and *Governours* his *Officers*: and God will defend both it and them, though their *Enemies assemble*, and *lift up their voices as the waves and rage horribly*, they shall but dash themselves in pieces against these *Rocks*: *Why then do the heathen rage*?

*Ac veluti magno in populo cum sæpi coorta est
Seditio, Sevitq; animis ignobile vulgus.*

To demonstrate the *unreasonableness* of *Resisting* the *Government* that God hath set over us, I need only to require an *answer* to the *Interrogation* in the *Text*, which certainly implies a *Negation*; That there can be no sufficient cause assigned for *Rebellion* against a lawful *Power*, because there is *no such power but of God*; it is his *Ordinance*

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dinance, to what hands soever he commits the Administration, whether to a *Constantine* or a *Julian*. Though a King may be a *Heathen*, he is *Gods Anointed*; and though they call themselves the *godly people* that oppose him, God counts them but *Heathen*. *Cyrus* was his *Shepherd*, and though he knew not the *true God*, yet he owned the *Flock of God*. And God who promised that *Kings should be nursing Fathers* to his Church, hath hitherto made them so; and though they be sometimes as *Parents* and *Masters* are, *froward* to their *Children* and *Servants*, yet must the people be *subject to them with all fear*, this being a duty worthy of thanks, if a man for *Conscience towards God* endure grief, though he suffer wrongfully, 1 Pet. 2. 18, 19. For *if we do well* (i. e.) live in obedience and subjection, and *suffer for it patiently*, this is acceptable to God.

Ob quam Causum is our first enquiry. If any cause could justifie *Resistance* against a lawful Power, that of *David* against *Saul* might be warranted, *Saul* being rejected of God as a bloody man, and having first despised his *Commandment*; and *David* a man after *Gods own heart*, Chosen and Anointed to succeed him: yet neither the *Wickedness* of *Saul*, nor the *Holy Unction* of *David*, was thought a sufficient cause to *lift up hands against him*, though *Saul* had persecuted him with so much malice, and so uncessantly sought his destruction, that he concluded *he should one day perish by the hands of Saul*: and God had more than once delivered up *Saul* into *Davids* hands, so that he might have pleaded *Providence*; and he was provoked to *take away Sauls Life* for the *preservation of his own*; and when, to let *Saul* know that he had an opportunity to take away his Life, he *cut off the skirt of his garment*, *Davids heart smote him* for it, and to his person the *holy Unction* of *Saul* was a *Noli me tangere*: For who (says he) can lift up his hand against the *Lords Anointed*, and be guiltless?

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A second Cause that shews the *Unlawfulness* of *Rebellion*, is that of *Christ* and his *Apostles*; who lived under the Government of *Heathen persecutors* that conspired against them and the *Kingdom of God* which they came to propagate; one of which *St. Paul* compares to a *Lion*; *2 Tim. 4. 6. God delivered me from the mouth of the Lion*: yet neither *Christ* against *Pilate*, nor his *Apostles* make any resistance against *Nero*, but as the *sheep before the shearer is dumb*; so opened they not their mouths, so much as to revile them, much less lifted they up their hands to resist them; but contrarywise they enjoyed to render them all their dues, *Tribute and Custom, Honour and Fear, Obedience and Subjection*; and the *Gnosticks* were *Heathen* and no *Christians*, that did otherwise; they profess they knew *God*, but in works denied him; being disobedient, and unto every good work reprobate, *Titus 1. 6.* If then holy *David* to preserve his Life from *bloudy Saul*, nor the *Son of God*, who was Anointed above all the *Kings of the Earth*, thought it lawful to resist a *bloudy Persecutor*, nor the substitute of a *Heathen King*, to preserve their *Lives* or their *Religion*; *Why do the Heathen rage, &c.*

Secondly, *Ad quem finem*? As there is no preceding cause can justify *Resistance of lawful Princes*; so neither any design or subsequent effect; *No man may do evil that good may come of it.* It is possible that the success of *Treasonable Designs* may for a time secure the *Authors* from punishment; and so long *Treason* loseth its Name, and is entitled to *Providence*. But though the *Oppressed Cause* may groan under it for a while, yet *God laughs at it*, and will bring the *Authors* of it into derision. He may keep silence so long, till they think *God* is become like themselves, not the *God of Peace and Order*, but the *Author of Confusion*: But when they have filled up the measure of their *Sins*, then will he speak unto them in his wrath, and vex them in his sore displeasure. 'Tis an Observation com-

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commended to us by my Lord Coke in his *Institutes*, Part 3. p. 36. 'Peruse over all Books, Records, and Histories, and you shall find a Principle in Law, a Rule in Reason, and a Trial in Experience, that Treason doth ever produce fatal and final destruction to the Offender, and never attains the desired end; and therefore let all men abandon it as a poisonous bait of the Devil, and follow the precept in Holy Scripture Fear God and Honour the King, and have no company with the Seditious; For the Remedy is always worse than the Disease: Private Inconveniences must be endur'd, rather than publick Mischief be incurred. What Grievances are there so great under any Established Government, but the mischievous Consequences of a Rebellion may make them after a while to seem tolerable, even to them that act in it, as well as to them that suffer under it: When Elisha had told Hazael what Outrages he should commit, having slain his Master King Benhadad, 2 Kings 8. 12. That he should set on fire the strong holds, slay the young men with the sword, dash the children, and rip up the women with child, what says Hazael, Is thy servant a dog that he should do this great thing? Whatever was Hazael's intention before he slew his Master, all those butcheries were committed by him after he had slain Benhadad. Such is the rage that possesseth the hearts of Rebels and Traytors, the Devil having entred into them, fills them full of all iniquity, till he bring them to destruction both of Body and Soul. For what if such men go on and prosper in their Rebellion, their impunity makes them secure and impenitent; and dying so, they receive to themselves damnation. So that there is neither any preceding cause, nor subsequent effect, that can justify Rebellion. Why then do the Heathen rage?

The unreasonableness will farther appear if we consider more particularly the three Oppositions: first, the persons engaged, (viz.) The Heathen and the People against the Lord and his Anointed.

The

A Thanksgiving-Sermon,

The eminent *Endowments* of *David*, which qualified him for the *Government*, might have secured him from any *Insurrection*. Such were his *personal Valour*, having slain a *Lion* and a *Bear*, and the *uncircumcised Philistine*. His *prudent Conduct*, being a *man of War*, having subdued *great and mighty Nations* that were confederate against him. His great *Integrity* and *Piety* to God and Man: these might have made him *worthy* of the *Kingdom*, had he not been designed to it by God. But the Decree of Heaven concerning him was also published: *I have chosen David my servant, with my Holy Oyl have I anointed him*, Psal. 89. *with whom my hand shall be established, and my arm shall strengthen him: I will beat down his foes before his face, and plague them that hate him*. And these promises had been frequently performed in the sight of all *Israel*. Against such a King there could in *Reason* as well as *Duty* be no *rising up*; yet the *Heathen* and the *People*, whether some of the *Gentiles*, *Strangers*, and *Aliens* from the *Commonwealth* of *Israel*, or the *Apostate Jews*, the *Tribes* that revolted from him, as *Aquila* renders it (אֲחִיזַב) and of them the meanest and basest of the people were enraged against him. Had it been a *Rabsheka*, an *open enemy* that had reproached him, he could have born it, or were it some neighbouring Prince that did *magnifie himself against him*; or were it a man that was his *equal*: but for his *Son* and his *Subject*, whom *David* had taken into favour, and made his *familiar*, and did *eat of his bread*, forget all *Obligations* and *Kindness*, and with scorn and contempt *lift up their heels against him*, Psal. 41. 9. this was more than *David* himself could well bear: Well may the Prophet call them *Heathen*, though they were all of *Israel*, that had cast off all *Allegiance* and *Duty* to God and his *Anointed*: for in such a case God accounts the Children of *Israel* as the Children of *Ethiopia*, Amos 9. 7. *Are ye not as the children of Ethiopia unto me, O ye children*

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children of Israel saith the Lord? They had no more relation to him nor he any more respect for them, than for the blackest Heathen. These Heathen and people were mostly revolted heathenish Jews, and the Kings and Princes of the earth seem to be no other but petty Rulers, such as they that conspired against Christ, Herod and Pontius Pilate, the Scribes and Pharisees, with some Priests of the Jewish Synagogues; and therefore called Kings, Catacresticæ, but were Procures & Dures Absolonici, says a learned Commentator, some of Absolons fugitive Captains: Rudinger in Psal. 2. This was impar congressus, like the Giants waging War with Heaven, or the Pigmies against Hercules: there was no comparison between their persons; the beasts and dregs of a baffled people, against the Lord and against his Anointed.

And Secondly, their methods and means by which they sought against the Lord and his Anointed doth farther manifest how unreasonable their Rebellion was; Why do the heathen rage? Their malice vented it self first in impotent railing, tumultuary assemblings, false imaginations of ungrounded Fears and Jealousies, murmurings and complaints of negligence in Government, and obstruction of Justice, as Absolon, 2 Sam. 15. 3. See, thy matter is right and good, but there is no man deputed of the King to hear thee.

Thus the want of Reason and Justice is supplied by rage and falsehood: Their very preaching was of cursing and lies. Hide me (saith David)

a * conventiculis Malignantium, from the secret Conventicles of the forward, and the insurrection of the workers of iniquity, who whet their tongues like a Sword, and bend their bows to shoot out their arrows, even bitter words, Psal. 6. 2, 3. Such were those of Sheba, 2 Sam. 20. 1. What portion have we in David,

* The word is from the same root, which our English also retain in the Text, From the rage; and in the Syriack translation, the sons of Zebadai called Boanerges, are called Ben as ragish.

STEWART'S SLIDEWAY

A Thanksgiving-Sermon,

neither have we any inheritance in the son of Jesse: Every man to his tents, O Israel: and now David look to thine own house. Such were those of Shimei, 2 Sam. 16. 7. 8. Come out, come out, thou bloody man, and thou man of Belial; the Lord hath returned on thee all the blood of the house of Saul in whose stead thou hast reigned, and the Lord hath delivered thy Kingdom into the hands of Absolon thy son, and behold thou art taken in thy mischief because thou art a bloody man: and he cast stones at David, and at all the servants of King David; and this was done while all the people and all the mighty men were with David on his right hand and on his left, v. 6. They also suborned false witnesses against him, who laid to his charge things that he knew not. But they blaspheme God as well as the King; The Lord hath forsaken him, persecute and take him, for there is none to deliver him. So mad were they upon him, who had sworn together against him, as he complains, Psal. 102. 8. They compassed me about with lies, whispering against me, saying, When shall he die, and his name perish? An evil disease cleaveth fast to him, and now that he lieth, shall he rise up no more, Psal. 41. 7, 8. Nor did they onely compass him about with words of hatred, but

* Non amo te, Sabadi, nec possum dicere quare: fought against him * without
Hoc tantum possum dicere, Non amo te.

a Cause; For my love they are

my adversaries; they have rewarded me evil for good, and hatred for my good will, Psal. 109. 3. when he spake unto them of peace, they made themselves ready to battle: he had no sooner pardoned them for one, but they are plotting another Rebellion. Their numbers increase as their malice did: Lord, how are they increased that trouble me!

many are they that rise up against me. So many, that they say, There is no help for him in his God. They had already swallowed him up in their vain imagination, crying, There, there, so would we have it. While they were

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putting on the harness, they boasted as if they were putting it off; and, like the mother of Sisera, were dividing the spoil, to every man a Damsel or two, and garments of divers colours of needle-work, Judges 5. 30. As for Sion, the cry against that is, Down with it, even to the ground; they hope to take all the houses of God into their possession. Such was the rage of David's enemies, as well against the Lord as against his Anointed: but the last word of the Text blasts all: They imagined a vain thing, which is a third argument of the unreasonableness of Rebellion, the ill success of it; Psal. 21. 7. for the King trusteth in the Lord; and through the mercy of the most High he shall not be moved: God hath set him upon mount Sion, a rock that is higher than they. The evil that they intended is against God; Psal. 21. 11. and therefore they shall not be able to perform the mischief which they imagined. God doth not set up Governours in the world, and leaves them to themselves, to be blown down by the breath of the people, who have no greater respect for Him than for his Anointed, but would live without a God as well as without a King, that they might do every one as seemeth good in his own eyes, but will make his Vicegerents strong for himself, to execute Judgement and Righteousness in the Land: they are Gods ministers for good, to be a terror to evil doers, and for the defence of them that do well; and therefore his hand shall be with them, and his right hand shall strengthen them. God hath taken them as into a neerer relation, so to a more immediate protection. Thou art my Son, this day have I begotten thee, concerns David as well as Christ. The Romans celebrated two days in honour of their Emperours; the one was called *Natalis Imperatoris*, the other *Natalis Imperii*, the birth of the Emperour and the Empire: the

David in sua persona videtur dicere, Ego autem constituens sum Rex. *Rivet* in locum.

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day of the *Inauguration of Kings*, is the day of their new Birth, whereon God gives them a new Name: *I have said, Ye are Gods, and ye are all the Children of the Most High.* Their Throne is Gods Throne, and their Kingdom Gods Kingdom, and their Judgment is Gods Judgment; and he that *resisteth, resisteth the Ordinance of God, by whom Kings reign, and Princes decree justice*, Prov. 8. 15.

Let the *men of the Earth* therefore exalt themselves never so high, *the Lord that sitteth in Heaven, is above them*; he will laugh at them, and have them in derision. *Risus significat non opus esse sibi magnis presidis, sed hoc ludendo perficere quando voluerit.* He knows their imaginations are but vain; he can bring the *Counsel of the Hea-* then to nought: though the *Kings of the Earth stand up, and the Rulers take Counsel together, he that sitteth in Heaven* will rise up against them, and plead his own Cause, and return their blasphemies sevenfold into their own bosoms, wherewith they have blasphemed Him, and slandered the footsteps of his Anointed. *Fieri non potest quin regni cuius est autor se vindicem ostendat: Consider this, ye that forget God, when ye resist his Anointed.* What is the voice of Rebels, but as that in *vers. 3. Come, say, they, let us break their bonds asunder, and cast away their cords from us.* Whose? and what are those Bonds and Cords? but the good and righteous Laws, Commands, and Precepts of God, and the King, under which they might lead quiet and peaceable lives in all godliness and honesty; which with scorn, contempt and rage these Heathen violate, and think to cast away from them.

• Fallitur egregio quisquis sub Principe credit servitium. Nunquam libertas gratior extra quam sub Rege pio.

The Prophet exposeth the Pride and Arrogance of these men; *Quam quasi de servile & pudenda subiectione contempnim loquuntur*, that think the Laws of God grievous, and the *Yoke* of Government heavy, when he lays on them no other

other bonds but the bonds of Peace, no other cords but the cords of Love, that might unite 'em to God, his Anointed, & to one another : and these were the Bonds which those Heathen would cast from them, the just and righteous Laws of God and a Good King, which lay no other restraint upon them than from doing injuries and mischiefs to one another, and from provoking that God who could break them in pieces as a Potter doth unserviceable and unfashionable vessels. And now I would set a Heathen Pose to chastise and laugh at them :

Quoquo scelesti ruitis, aut cur dexteris aptantur

Enses conditi ? Furor ne cæcus ! an rapit vis acrior an Culpa ?

Responsum date. Hor. Eppod. 7.

To what Precipices do such Miscreants hasten ! what mean the Swords in the hands of such mad men ? what inhumane fury or devilish impulse or unpardonable guilt doth hurry them on to their own destruction ? How ridiculous and unreasonable is the folly and madness of such men, at which God himself is said to laugh ! he may bear with it a while, *donec eorum furorem ludibrio exposuerit*, until he hath made their folly and distracted rage manifest to all men, and then it shall proceed no farther ; he will speak unto them in his wrath, and vex them in his sore displeasure ; when he shall cloath all his enemies with shame, but upon the Kings head shall the Crown flourish, and all the Counsel of such Heathen be brought to nought, and their rage expire in their own ruine.

Non verba sed verbera: the word 727 in Pihil. significat perdere ; and so it is rendered 2 Chron. 22. 10. gravi plaga compellabit eos.

If yet the unreasonableness of Rebellion be not sufficiently manifested, the Application of what hath been said to the occasion of this happy Days Solemnity will convince the most blinded Ignoramus.

The

A Thanksgiving-Sermon,

The Conspiracy against our late Gracious Sovereign was so full of horror, that the chief Actors in it did at first abhor what afterward they acted with so much rage. Was ever such a horrid thing heard! said Monmouth: and many of them who were Free-willers to the thing, would not believe that any Mortal would undertake the Execution of it in such a devilish manner. But this last desperate Adventure hath brought to light those hidden things of Darkness, and shewn us those very men in open Rebellion, which some Perjured Jury-men acquitted as godly men, against cleer Evidence, from being in the Conspiracy. But the matter of fact being now so notorious, it only remains, that for the instruction of future Ages, we demonstrate the Unreasonableness and Atheism of it, in the same method that the Text proposeth; and first, from the persons engaged; the Lord and his Anointed on one side, and the Heathenish People on the other: For, to make a Prince Gods Anointed, the long Succession of a Royal Line, the due Qualifications of the person, and the unanimous Agreement of the people, do undoubtedly entitle him to all that Authority, and to all that provision for the security and sacredness of his Person, which God in his Holy Scriptures hath appropriated to his Anointed.

First then, His Majesties Succession is from a long and uninterrupted Race of Royal Progenitors, that have defended us in our Laws, Liberties, and Established Religion. This was declared by his Royal Brother on his Death-bed, recognized by the Representatives of the People in Parliament by a solemn and unanimous Address, offering their Lives and Fortunes in his Defence. And this designation of his Person by God in his Birthright, argues that a Bill of Exclusion would have been against the Lord, as well as against his Anointed; as if men could set up Kings without and against God, and cast them down whom God had exalted.

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Secondly, The qualifications of his Person, being of mature Age, of long experience in the business both of War and Peace, of singular Prudence, Courage, and Conduct; one that with good success had often hazarded his own Life in defence of ours; that slew the Belgick Lion, and tamed the Northern Bear: One that having suffered long under the miserable chances of War, wholly espoused the concerns of Peace: A person that by many acts of Favour and Bounty had obliged those that were his greatest Enemies: In a word, One that was ever most faithful to his Friends, and most formidable to his Enemies. Which Vertues added to his Birthright, so bowed the hearts of the people as the heart of one man, that like David and Jonathan they were so knit together, that they did *idem velle & velle*, they had but one Soul to live or die together. Besides all this, His Honour is great in Gods Salvation, as well as his designation of him to the Crown, having often and miraculously delivered him by Sea and Land, from the raging of the one, and the madness of the other. What Heathen could be so brutish, what Rage so outrageous, as to oppose a Prince so appointed by God, so qualified for Government, so endeared to his People, so miraculously preserved, and so peaceably settled on the Throne of his Fathers; that if we had had another Decree declared from Heaven, his Title could not be more firm!

Yet certain men, Children of Belial, went out from among us, and withdrew the Inhabitants of our Cities, and they despised him, saying, How shall this man save us? 1 Sam. 10. 27. The Heathen in the Text, shall rise up in judgment against those of our times and condemn them, who under the name of Christians and true Protestants, have outgone them in all their impieties. Neither Absolon, nor Achitophel, nor Shimei, nor Sheba, did ever imagine such horrid designs, or pursue them with

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so much railing and rage as our *heathen* have done: And the Apostle warrants me to call them so; for if they that *provide not* for their own, especially for their own house, *have denied the faith, and are worse than infidels*, 1 Tim. 5. 8. what character is *black enough* for them that make all imaginable provision to *destroy* their own *Fathers*, and *Brethren*, and *Kinred*, yea *their own Lives* and *Souls* also! And doth not our Saviour, Mat. 18. 17. say, *If any neglect to hear the Church, let him be unto thee as a heathen man and as a publicane*? What manner of *heathen* then are *they*, that instead of *Hearing the Church*, which would only restrain them from the ways of the *destroyer*, do as *St. Stephens* hearers, not only *stop their Ears*, but cry out against her with a *loud voice*, and *gnash with their teeth*, and are ready *with one accord* to *bury* it under an *heap of stones*. I know not to whom to compare them, but to that man that was possessed with an *unclean Spirit*, who having been *often bound with fetters and chains*, broke them all, *neither could any man tame him*, Mark 5. 4. They make no more of *casting from them* the *bonds and obligations of Gods Laws*, than of the *Laws of Men*. The *Sacred Oaths of God* and the *King* cannot hold them; the *bonds of Gratitude* and of *Nature*, are all violated with as much scorn as *Sampson* broke the *cords and withs* by which the *Philistines* bound him. But who were those *mighty men of valour* that were not afraid to do these things? they were *Protestants* by *profession*, but *Heathen* in *practice*; they were *feces populi*, the very *dregs* and *off-scouring* of the Nation, men whose *guilt and debauchery* had so offended *Justice*, and filled them with fears of *deserved and exemplary punishment*, that *like the troubled sea* they could not rest, but were always *casting out mire and dirt*, that they might *scelus scelere tegere*, and by the *noise of their raging waves*, silence the *sentence of the Laws* against them. They were such as
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were in distress, and in debt, and discontent, that gathered themselves together and made a Captain over them.

The Text intimates what a mixt assembly they were of Jews and Gentiles, that were at mortal hatred with one another, and onely joyned as Sampsons Foxes with Firebrands at their Tails, as Herod and Pontius Pilate, Jews and Romans, against the Lord and against his Anointed. They were not onely divided in their Principles and Perswasions, but men of contrary ends and interests; some for another Monarch, some for a Commonwealth and Anarchy; and like that seditious uproar, Acts 19. 32. Some cried one thing, some another; for the Assembly was confused, and the more part knew not wherefore they were come together. But though so generally divided among themselves, yet as Simeon and Levi brethren in iniquity, they agreed in this bloody design; no man durst to reprove his Brother, lest he should hear a reprimand for his own vices. Great crimes were charged on the Loyal party by the loud clamours of these men of blood; to whom it may be replied as it was by Oded a Prophet of the Lord to those rebellious Israelites, 2 Chron. 28. 9. who had made War against Judah, and slew them with a rage that reached up to Heaven, Are there not with you, even with you also, sins against the Lord your God? was it not for false swearing, and lying, and killing, and stealing, and committing Adultery (sins which though so secretly or boldly committed that the justice of men could not take hold of, yet the vengeance of God would not suffer to go unpunished) that God permitted the transgressors to break out till blood touched blood, Hos. 4. 2, 3. Sober Heathen would abhor the impieties of these fierce zealots.

Where shall we find a more execrable instance of ingratitude and perfidiousness, than in the late Mock-king? When Vladislaus King of Hungary, having contracted

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a League with *Amurath* the great Turk, and confirmed it by an Oath, the Pope sent him a Letter to absolve him from his Oath, and provoke him to a War, which he undertook with a very great Army; the Victory being long doubtful, *Amurath* pluckt the Agreement out of his bosome, and lifting up his eyes to Heaven, said, *O thou Crucified Christ, behold, this is the League which Uladislaus made with me in thy Name, and hath causelessly broken: If thou be a God, as they say thou art, revenge the wrong done unto thy Name, and unto me, and shew thy power upon that perjured person that in his deed hath denied his God.* After which the King was shortly slain, and his Army miserably destroy'd. How then could this *Monster of Ingratitude and Perfidiousness* hope for better success, who against the bonds of God and Nature Conspired against his own most indulgent Father and his Royal Brother; and after the Conspiracy was detected and confessed, and most graciously pardoned once and again by the mediation of our present Sovereign, now at last, contrary to the Obligations laid on him by our most Gracious King, and those which he layd on himself by solemn Vows, with unparallel'd rage and madness entered on an open Rebellion, to his eternal infamy and destruction: For thus he said in one Letter, imploring the Kings Pardon, *'Let the Duke bring me to your Majesty, and if ever I do any thing against him afterward, I must be thought the most ungrateful man living.* And again: *I do declare to your Majesty, I will never ask to see your face more (which is the greatest Curse) if ever I do any thing against him.* And farther: *I intend to serve him to the utmost of my power after you, and to pay him all the duty becoming a Loyal Subject, and be the first to draw a Sword for him should there be occasion.* In a Christian Nation there should not need any other Arms but a Royal Standard wherein the Contents of
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these *Protestations* and *Imprecations* might be legible, to confound him and all his adherents; which God himself hath now done.

And more or less, but in a *very high degree*, all his *Confederates* were guilty of the *like crimes* again their *common Father*; against *special Favours*, *Titles of Honour*, *Offices of trust and profit*, and indeed, a *too great Indulgence* in their dissent from the *established Worship*; to which if by any means they would have been really *reconciled*, it might have preserved them from so *great a destruction*; when the *greatest restraint* layd on them was, to keep them from *resisting the higher Powers*, (*i. e.*) fighting against God and his *Anointed* to their utter *ruine*.

Effix.
Armstrong.
Rumney.

But among all these *monsters of men*, there were no such *prodigious Miracles* of *heathenish Principles* and *Practices* as some *false Prophets*, shall I call them, or *Priests of Mars*; whose work it was like *Granadeers* to scatter fire, and cast *Firebrands*, *Arrows*, and *Death*, and make a sport of it; such was that infamous *Ferguson*, the *Corah* and head of the *Conspiracy*, a scandal even to the *Scottish Conventiclers*; who in all *debates* for carrying on the *Conspiracy*, commended *cutting of Throats*, even of the *King* and his *Royal Brother* our now *Gracious Sovereign*, as the *most compendious way*; and who pronounced those men *holy*, and that *Blunderbuss consecrate*, that should do *execution* upon them; professing, that *he would never be out of a Plot as long as he lived*. Our Saviour warns his *Disciples* to *beware of false Prophets which should come in Sheeps clothing*; but what an *insatuated people* are they, that commit their *Souls* to those that come as *ravenous Wolves*, that teach the *Doctrine of Devils*, that *curse* where they should *bless*, and *bless* where they should *curse*; and yet instead of *reproving* them, and withstanding the *madness* of these *Balaams*, as his *Ass* did, they prick

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up their ears and run after them, having their persons in admiration.

Nor was this Judas alone in this bloody Conspiracy. Both Monmouth in his Confession to the King, and William Carstares a Prophet of the same Club, confessed that Dr. Owen, Griffith, and Mede, (and the late Kings Declaration says that Lobb) and almost all the considerable Leaders of the Nonconformists were privy to this Horrid Conspiracy; which by what rage and false imaginations it was carried on, is the next part of our Application: Why do the heathen rage?

Rabbi David. Sicut fundamentum est firmamentum ædificiis, ita consilium rerum gerendarum.

It is Solomons advice, Prov. 24. 6. By wise counsel to make War. And our Saviour saith, Luke 14. 31. What King going to make War against another, sitteth not down first, and considereth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? But when men intend to War against the Lord and his Anointed, there is no Strength, no Wisdom or Counsel against the Lord. But it was certainly an effect of rage, and the imagination of an insatuated heathenish people, hurried on to their own destruction, when a handful of guilty fugitives, without any true Advice from at home, or (for ought appears) any Assistance from abroad, without Art or Arms, or Money the sinews of War, invaded their native Land, and natural Liege-Lord, while his Great Council were assembled, the Conspiracy detected, and all fitting preparations made to suppress them.

The foundation of the Conspiracy in the first beginning was but as a heap of sand, nothing but vain and false imaginations of fears and jealousies of Popery and Tyranny infused to the heads of the mobile; and the rage and fury by which they thought to raise the Superstructure, were but as so many impetuous winds to overthrow it. Such was the Bill of Exclusion against our present

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Sovereigne, which was intended against the *Legal Succession*; and rather than that *Bill* should not *succeed*, it was declared they would part with the whole *glorious Family* of the *Stuarts*: then must our present *Sovereign* suffer another *banishment*, and all his *Offices* be taken from him; and all this accounted an act of *grace and favour*. Nay, there were some that would persuade him, as the Devil did our Saviour, to cast himself down, to renounce his *Title* to his *inheritance*, to save them the labour of *killing and taking possession*: *Sidney* teacheth the people that *Tyrants* are to be *Deposed*, and the *People* are made the only *Judges* in their own cause who are *Tyrants*: That the *King* must be content to submit his interest to the people and *Parliament*; and if he like not the condition, he may renounce his *Crown*; and that the revolt of the people cannot be called a *Rebellion*: That it was no injustice to set traps for *Wolves and Tygers*; as indeed they had done for the *King* and his *Royal Brother*. And when it was advised that if this horrid *Affassination* should take effect, the odium of it should be cast on the *Papists*, it was replied, that the glory of it was too great to be ascribed to them. The *Bishops* are proscribed as *Papists*, *Tyrannical* and *bloudy Persecutors*; the *Lord Mayor*, *Judges* and *Sheriffs*, are sentenced to have their skins pluckt off, and hung up in publick places; and *Monmouth* himself was threatned if he were *Squeamish* (i. e. if his stomach could not digest all this blood) to be served as the rest.

And now the *Clubs* of *Conspirators* have little else to do than to drink to the confusion of *Popery* and *Tyranny*, to the *Captain and Lieutenunt*, i. e. the *King* and his *Royal Brother*; and prosperity to *Hannibal* and his *brisk boys*, i. e. *Rumbald* and his *Russians*, who were ready for the *Execution*. Did ever such villanies enter into the hearts of heathen, or such rage to the imagination of mortal men? the great *Turk* is a more generous enemy than such *Teke-lites*,

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lites, as act like Devils in the appearance of Angels of light. Are these true Protestants, that teach and act contrary to the Confessions of all the Reformed? Are they not worse than Heathen, that intitle God to all these outrages? and blaspheme him, teaching Rebellion in his Name? either they never had any Religion, or have denied and betrayed it. When men renounce their Baptisme, count the blood of their dying Saviour in the Eucharist a vain thing, and do despite to the Spirit of Grace, wresting the Sacred Scriptures to patronize Rebellion, there is more hope of a Barbarian than of such Apostates: see Heb. 6.4, &c. And shall they prosper? shall they escape that do such things? No, thou, O God, shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days. God himself gives a signal to the King, by a providential Fire from Heaven, to escape that Fire which was kindling against him from Hell; the snare was broken, and he was delivered, and his bloud-thirsty Enemies ensnared in the work of their own hands. Which leads me to

The third part of the *Application*, the *Success* of all this rage against the Lord and his Anointed. *They imagined a vain thing.* This is the last scene of the *Tragedy*, wherein the *Actors* appeared in open Arms, having made what preparations they could, but were animated with vain imaginations and expectations of greater supplies from their secret Confederates.

The two Kingdoms of *England* and *Scotland* are Invaded, by *Argile* in the North, by *Monmouth* in the South; intending to sweep all before them with the Besom of Destruction. But he that sitteth in the Heavens did first laugh, scorn, and deride them, *ridiculos fecit*, exposed them to laughter and contempt, *Lo, these are the men that made not God their strength, but trusted in the multitude of their riches,*

riches, and strengthened themselves in their wickedness, Psal. 5 27. *There are they fallen all that work wickedness, they are cast down and shall not be able to stand, Psal. 36. 12. and then he spake to them in his wrath, and vexed them in his sore displeasure; and by this impotent opposition hath fixed his Anointed more firmly upon his holy hill of Sion, i. e. upon the fidelity and loyalty of such a Church, as never did nor will fail their King.*

To increase and direct our thankfulness, let us see and consider the *hand of God* in this *great Salvation*.

For first, by the blessing of God there was a *seasonable discovery* made before the *Enemy* had *set sail*; and though the *Kings Agents* could not *detain* them, yet the *providence of God* laid such *Remora's* in their way, that they were *fourteen days and nights* in that *Voyage*, which is usually made in *three or four*. And had they invaded us *ten days sooner*, this *City* might have been *surprized* and made the *seat of War*, and we might have been *wallowing in bloud* to his day; and how much longer, God only knows.

Secondly, That ship which carried the *Magazine* of their *Arms*, was by *another providence* delivered into the *Kings hands*.

Thirdly, nor (by the *sequels*) was it a less providence that he was permitted to *land* (though therein *some* failed of their duty:) for had he been *repulsed*, our *fears* would have been *continued*; but passing into the *bowels* of the *Country* (whereby also the *disaffection* of many of the *Kings Enemies* was discovered) there was *no probability* of an *Escape*. And now was the time come that God *vexed them in his sore displeasure*: For though a great number of *raging heathenish people* flocked to them, yet the *hearts* of the more potent *Confederates* failed them, so that they complained of being *betrayed*. And though they had *double the number* of the *Kings Forces*, though they were the *Aggressors*, and engaged in a *desperate design*,

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signe, which is wont to make Cowards valiant; yet with half the number they were totally routed, their chief leaders taken, and their followers, generally slain, or made Prisoners. It was Nero's wish, that all Rome had but one Neck, that he might cut it asunder at one blow. Though it were more than we could expect, yet by a Divine Providence the heads of those several Factions were set as it were on one Neck, and by the Sword of Justice made a Sacrifice to our peace. For what better security of a lasting Peace could be desired, than to see the long growing and far spreading Faction pluckt up by the roots by the hand of Heaven? For, what the wisest Councils of the Land, the peaceable Doctrines of the Church, the Authority of God and his Anointed, have in vain attempted for an hundred years together, the rage and vain imaginations of our heathenish Rebels turned on their own heads, effected as in a moment of time. Now are all the Masks and Disguises of those pretended Saints taken off; their Zeal appears to be Rage, their Conventicles Consults for War, their shew of Religion made use of as an Engine to promote Rebellion.

Now are our Enemies found lyars against us in all their Calumnies and Reproaches, and the Nation justified in all their Proceedings against them as an unpeaceable and irreligious and cruel people, who notwithstanding their outcries of Persecution, never suffered any thing but a just restraint of their power to do that which they had alway a will to do, that is, to persecute others: and when men in raging distempers will beat and abuse their friends and Physicians, 'tis an act of Charity to keep them bound and confined, lest, as these Heathen have done, they destroy themselves and others. And this, which would have been accounted an act of cruelty in us, the justice of God hath done, returning their own rage on their own heads, and turning the wrath of his Enemies to his own praise and

and our great comfort. O that God might have a return of praise proportionable to that great salvation which he hath given us ; that from the ground of our hearts we should lift up our *Thanksgivings* to him that *sitteth in Heaven*, and pay our vows, and perform our duties to him and his Anointed :

It is a small matter to offer him the *calves of our Lips*, and say with the Pharisee, *God I thank thee I am not as other men*, made ridiculous and miserable, in bonds and imprisonment, and under a Sentence of death for my Rebellion ; we should rather with the Publicane, *smite on our breasts*, and pray heartily, *God be merciful to me a sinner*, who for my fighting against God, and neglect and contempt of his Statutes and Ordinances, had deserved all that hath befallen them. If God should have dealt with us according to our sins, we might have been delivered over as a Prey to their Teeth, which would have grinded us as the upper and neither Mill-stone : then would they have swallowed us up quick, so wrathfully were they displeased at us ; then had our King been delivered up to another Mock-Court, to be vilely cast away as if he had not been the Lords Anointed : Their Swords would have been drunk with blood, our Inheritance given to strangers, our Wives and Children made to begg their bread in desolate places ; and our Sion, which is yet the glory of the whole Earth, been buried under an heap of confused Sects and Heresies. But blessed be God, they are fallen into the pit which they digged for us, and we are risen and stand up-right. The King hath another glorious Inauguration, the Crown being a second time fixed on his head by God's own hand : the Church appears fixed on that Rock, against which the gates of Hell cannot prevail. We now sit everyman under his own vine too, and may sing, *Happy are the people that are in such a case, yea blessed are the people that have the Lord for their God*. But though we are safe, yet let us not

be secure: for as Gods hand is not shortned that he cannot save, so neither that it cannot destroy an unthankful an unholy people: God that commanded and created new deliverances for us, can command and create new Enemies and Judgements against us: If we still do wickedly, we may be destroyed, both we and our King, the King never so good, a wicked people may cause God to take him from us: and be the King never so bad, a good and obedient people may procure the blessings of God on him and themselves. God, who hath the hearts of all men in his hands, hath promised that when a mans ways please the Lord, he will make even his enemies to be at peace with him; and if our ways displease him, he can make our best Friends and Allies to become our Enemies.

Wherefore as God hath set us in the good and right way of Peace and Holiness, let us diligently and cheerfully walk on together in that way; let us with one heart and one mouth worship God in that beauty of holiness, which is (against all Opposition) established among us. It is our adhering to that, which hath preserved us from the paths of destruction; let us keep that as we would keep our lives, and not through our neglect and contempt, go to Hell, when God hath set us in the way to Heaven.

And for those who by their separation from us have been turned against us, I shall beseech them in the words of the Psalmist, *Ad mentem redite*, Be wise now at last; and *disciplinam apprehendite*, cast not off those bands and cords of LOVE that would keep you from destroying us and your selves. Consider to what manner of persons you have committed your Lives and Estates, and the conduct of your precious Souls; whether they are not such as the Apostle describes *Rom. 3. 13* *Whose throat is an open sepulchre, and with their tongue they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift*

swift to shed blood. Destruction and misery are in their ways, and the way of peace they have not known; and (therefore it must needs follow, though they have appeared not onely in sheeps cloathing, but like Angels of Light) there is no fear of God before their eyes.

It is not their love to you, or to one another, but their hatred to us, that unites them, and makes them so industrious to get *Profelytes*; that by your numbers they may put them down whom God hath exalted, and raise themselves on their ruines. And if that had been done, consider lastly, what would have been the consequences of it. For a demonstration whereof, I shall onely remember you of the practices of these men in the former War, who to serve their own lusts of *Pride, Ambition, Covetousness*, and *Sacriledge*, upon the *Royal Family and the Church*, assumed the pretence of *Reformation*, pretended *tenderness of Conscience*, pleaded for a *Toleration* of their *weak Brethren*; but when they got uppermost, their designs appeared to be no other than the seizing of the *Churches* first, and then the *Crown-lands*, the *Sequestration* of the *Loyal Clergie and Gentry*, *killing and taking possession*; and their *straining at Gnats* was to prepare their stomachs for the *swallowing of Camels*: such were the *barbarous Murder* of the *best of Kings*, and the *destruction* of the *best reformed Church in the whole world*. Was not this to fight against God and his Anointed? And consider secondly, how long did they continue in *Unity* among themselves? was not the *Prebyters little finger* heavier upon their *Independent Brethren* than the loins of the *King and the Church*? Did not they who pleaded at first for a *Toleration* of their *weak brethren*, pronounce them *intolerable*? And did not their *weak brethren*, when they were grown stronger, shake off their *Toke as Antichristian*? And would not the *Anabaptist* and *Quakers*, if they had got the upper hand, have done

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the like by the *Independants*? And what have our *late Commotions* tended to, but to the same *Confusions*. All these *Factions* have been lately *confederated* against the *Lord* and his *Anointed*: What to *pull down* they were agreed, but what to *set up* they never were nor can agree in; their *Babel* could never be built where there was such a *confusion of Languages*. And now that God hath scattered the people that delight in War, let us whom God hath preserved agree as brethren to live and die together in the ways of peace and holiness, under the established Laws of Religion and Loyalty; fearing God and the King, and not meddling any more with them that are given to change.

F I N I S.
